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Dances.—Besides the dance just mentioned there was a war dance, participated in by all warriors about to take part in an expedition. Hunting dances were held in winter in order to secure good luck for the next hunt.

Shamans.—Shamans acquired power by fasting. As Jonas learned in his training fast, they had special styles of painting. His own colors were red and white. Yellow and black were the colors used for dancing in general; red, white, and yellow were the special war dance colors. Some few used black. There was no tattooing, nor did they pierce their noses, this they said being a Yakima custom. They did not wear earrings.

Marriage and Inheritance.—The parents of both parties exchanged gifts. The girl's father gave bags, food, and things of a like nature; the youth's father gave a horse, elk-teeth, and similar articles. In case of divorce the presents were not returned. Polygamy was common and depended on wealth. The widow inherited and if she remarried with the consent of her husband's family she could retain the property; if not, they took her inheritance. The bulk of the estate went to the oldest son.

Burial.—The dead were buried under stones. Feasts were given for the deceased by his family, but there were no dances. They might be put off for a year, and great stores of food were gotten ready for them. No food was buried with the corpse, only fine clothes, but horses were often killed, especially at the death of a chief. As a sign of mourning the hair was cut off at the neck and old clothes were worn, but there was no special paint used at that time.

SOME CHIPPEWA MEDICINAL RECEIPTS

WHILE I was Indian Agent at Nett Lake, Minnesota, one of the Bois Fort medicine men, known as George Farmer Nebedaykeshigokay, allowed me to copy his medicinal receipts from his note book. These I give below, believing that, though they are not very scientific, they will be of interest to students. The receipts were written in the Chippewa (Ojibwa) language but in our characters. The Indian original is given first with interlinear translation and afterward a complete explanation in English.

I

Is-gi-ka-mi-si-gan.	Mush-gi-gi	ow	omisat od-ji-bi-ga-wit.	(a) Se-se-ga-dag,
boil in a kettle	medicine	this	stomach died trembling	swamp spruce
			in fit	

(b) o-si-si-ge-bi-mish, (c) shi-gwag, (d) ka-bi-sa-da-gi-sit, (e) mi-squa-bi-mag,
 bark of a small Norway pine white pine kinnikinin
 willow that grows
 near the lake (pus-
 sy willow)

(f) mi-ti-go-mish, (g) anib, (h) mi-naig, (i) ni-naig-wa-dag, (j) sasibagwat
 oak white elm upland spruce balsam spruce sugar
 bagi dagonigate. Sa-gi-sigat ago-bi-son. Gi-sha-o-ti-sot.
 little put in something bad sore I cut with ax put
 bad sick put medicine medicine on too
 on

Explanation

This medicine is for pain in the stomach, also for fainting and fits of trembling. Make a tea of the following roots and barks by boiling or steeping in a kettle: swamp spruce, pussy willow, Norway pine, white pine, kinnikinin, oak, white elm, upland spruce, balsam spruce, and add a little sugar to sweeten it.

II

Mash-gi-gi mis-gwi-wit mi-na: (a) a-sa-ti, (b) manasati,
 medicine bad blood (inside) give (or take) white poplar yellow poplar
 (c) wi-gwas, (d) winisik, (e) mi-ti-ko-mish, (f) wisa-gi-mi-ti-go-mish,
 white birch yellow birch a large oak a small oak
 (g) mis-gwa-bi-mag, (h) bi-gwa-dji-mi-squa-bimag,
 kinnikinin the taller variety of kinnikinin
 (i) ki-si-swa-ti-go-wit o-ti-ni-ga-sa.
 (and) all the trees south of you

Explanation

As a medicine for bad diseases of the blood boil the bark of the following trees and shrubs: white poplar, yellow poplar, white birch, yellow birch, large oak, small oak, small kinnikinin, large kinnikinin, and all the trees south of you.

III

(a) Adjimag, (b) mitigomish, (c) anib, (d) shishi-gi-me-wish, (e) asa edema
 ash oak white elm sugar maple put in tobacco
 we-da-bag dji-ga-tig. ko-ko-sa-wet (or ho-ko-sa-wet)
 east little close trees gonorrhea

Explanation

For gonorrhea make a tea of the root-bark of the following trees: ash, oak, white elm, and sugar maple; add a little tobacco and set the

solution just east of and quite close to some trees. When it is cool drink a cupful three times a day.

IV

Mash-gi-ko Medicine	(a) wish-go-bi-dji-big, horsetails	(b) ka-bi-sanigwe-iag horsemint
agwash-ga-tet ma-ni-ga-got (for) bad sick stomach or bowels bad sick by eating too much	ki-bish-gat constipated	mi-na-na. drink

Explanation

For a "bad-sick" stomach, caused by eating too much, or for constipation, drink a medicine-tea made of horsetails and horsemint boiled together.

V

Mash-gi-ki Medicine	ow ag-wash-ga-tet. this stomach (or bowels) drink	Mi-na-a o-na-bo-gan: (a) na-me-wash-gos, make in cup native peppermint
(b) na-me-bin, another pepper plant	(c) ka-ga-gi-mish, slippery (or common red) elm	(d) ki-bai-mi-nah-ni-ha-gon, fern (e) a-te-go-bin crow-pills (crowberry)

Explanation

A medicine for stomach trouble is made by drinking a cupful of tea prepared by boiling native peppermint, a rush pepper-plant, Minnesota fern, and the roots of the crowberry, and slippery elm (or common red elm) together.

VI

Waba-no-wa-ia-i Eastern	mash-gi-ki: (a) ma-ga-ni-bish medicine leaves	ba-gwanan sarsaparilla	ma-dji-mash-gi-gi this medicine
mi-na-it take it	mi-na-a. drink		

Explanation

Another remedy for fainting and fits, also used as a blood medicine, is to drink sarsaparilla tea, made from the leaves of that plant. My informant advised me that this remedy is called "Eastern Medicine," because it is the medicine of the Wabeno (Eastern) Society of his people.

VII

(a) Wi-ni-si-ba-gon, swamp tea plant (a low-lying plant with small leaves and running vine, growing in the swamps of Minnesota)	(b) sa-ga-go-mi-na-ga-shin, kinnikinnik	(c) a-sa-te-odji-bi-ga-a-nit, poplar, white poplar root
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(d) ma-na-sa-ti, balm-of-Gilead poplar	(e) odja-gi-sot root	a-go-bi-son. apply on (afflicted parts)
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Explanation

This is a general remedy. Take the roots of the swamp tea plant, kinnikinnik, white poplar, and balm-of-Gilead poplar, and pound them into a pulp. Make this into a strong tea, and apply it to the afflicted parts by placing cloths on them and pouring the tea on the cloths so as to saturate them thoroughly. The pounded roots and bark are also applied hot from the steeping tray. It is a remedy much used in rheumatism and kindred diseases. This is taken in part from an oral explanation by Nebedaykeshigokay.

VIII

Ki-sha-o-ti-sot (For) cut foot	a-ko-bi-son: apply on	(a) Ok-i-ni-mi-na-gash, rosebush	(b) ka-wa-go-mish, bitter root
(c) mi-gwa-mi-ge-shi-na-gwag. elm	Mi-squi-wit for bleeding	badji little	mi-na-a. drink

Explanation

For a cut foot apply a tea made by boiling together roots of the rosebush, bitter root, and elm. A little of this tea is also taken internally in cases of bleeding.

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